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Editorial.

FAULT FINDERS.

There are two classes of fault finders. The one class is in the church, the other outside. In the church are those who seem to think it is part of their divine mission to find fault with other members of the church, and often, instead of pointing out some particular one who fails in his duty, they include the whole church. "The church, they say, does not do its duty." They seem to be forgetful of the fact that *they* are members of the church, and that they are calling down judgment and condemnation upon their own heads. The idea prevails among members of the church, that the church as a body has duties and obligations which are not individual or personal duties and obligations. This is a mistaken idea. There never was a duty imposed upon the Christian church that was not at the same time, made the duty of each individual member. What God says to the *church*, he says to *you* as one of the members. Every word, every duty, every commandment, God ever addressed to the church, he addressed with equal force and emphasis to each individual member. When therefore you find fault with the church, you are inviting judgment upon yourself. You say the church does not do its duty. Perhaps not, at least only in so far as its individual members do theirs only. If you have failed in *your* duty, then the *church* has failed in *its* duty, and for this failure, the individual members of the church are responsible. Have you ever observed how few duties the New Testament lays upon the church? God speaks to *individuals*. As a member of the church, have you obeyed the command, "Let your light shine?" Have you fulfilled Christ's law of love, "Love one another as I have loved you?" Have you met the high calling of the disciples of Christ, implied in the words, "Ye are the light of the world and the salt of the earth?" Have you, from the heart obeyed the commands of the Savior, "Re-

pent," "Believe," "Be baptized?" Have you done all you can do for the spread of the righteous principles of the Gospel, to make known the Gospel of salvation among the lost, groping in heathen darkness? Unless you have been obedient in all these things, then you should not find fault with the church for its neglect of duty. If *you* have failed in these things, then has the *church* failed also, for the church can fulfil her divine mission in the world, only so far as each individual member fulfils his.

The fault finder, however, does not always direct his criticisms at the church, but at its individual members. For example one says, "Brother A does not speak to me;" another never "shakes hands;" still another is too proud, while another does all the "bossing," let him do all the paying also. Such people are very hard to please, for if others do the work, they complain; if they are left to do it, then they find fault with others for not lending a helping hand. Fault finding is an almost fatal disease. There is but one cure for it—more of Christ's spirit in the heart. Let those who are given to the spirit of fault finding, beware, for they are afflicted with a dangerous disease. Call upon the Great Physician, the Lord Jesus, who alone can grapple with this very undesirable affliction. Next week we shall have something to say of the fault finder out of the church.

TWO GREAT NEEDS.

The question is often asked, "What are the needs of the hour? As applied to the Christian church, they are comprehended in two, viz., the need of the pulpit and the need of the pew. It becomes every professing follower of the Lord Jesus to give thoughtful consideration to these two great needs. What is the one need of the pulpit? Many, indeed, are the needs of the pulpit of the nineteenth century, but in point of importance, and towering above all others, is the demand of the people for the pure doctrine of the good old Gospel. There is danger of belittling the pulpit, lessening its power, lowering its dignity, by dragging into it, for treatment, what preachers are pleased to call, the "topics of the times." Social and political questions, such as the "new woman," the "financial question," with multitudes of others, are freely discussed in the pulpit, sometimes under titles, designed to attract and entertain, rather than to instruct and save. The social

problem has its proper place in the pulpit, but let it be remembered that it is the faithful presentation of the good old time Gospel truths, that will heal the social ills of the day; it is the preaching of the everlasting Gospel of the Son of God, and not the Gospel of the nineteenth century, that will give to woman her proper sphere in life. The people, sin sick and sin-burdened souls, are crying out for the Gospel which the Son of God, the Son of Mary, the humble Nazarene preached. It is the Gospel of salvation, the Gospel which has the *power* to save, for which people cry out to-day. We favor an educated ministry; we insist on a better qualified ministry, but above the intellectual, is the *spiritual* qualification. Men have succeeded, and *do* succeed in the ministry without a thorough college education, but none have ever succeeded without the spiritual qualifications. You cannot satisfy a hungry soul with mere empty platitudes, flowery and verbose ethical teaching. Intellectuality is not food for starving souls. It is a fact which every minister of the Gospel should remember, that wherever the good old fashioned Gospel is preached—preached in its primitive purity and power, there is where the multitudes are found. The minister who "thinks more of well-rounded sentences and striking climaxes than he does of the spirituality which his words may produce," will, in time, preach to empty benches. "Preach the Word," the good old Gospel which has saved its millions, tell the simple story of Jesus, how he came, lived, taught, died and arose, and your labors will be rewarded with the conversion of many souls. We do not discourage intellectual strength in the pulpit. A consecrated intellectual man can accomplish vastly more than one who has not had the benefit of intellectual training. But above all things let the pulpit hearken to the voice of starving souls, crying for the "bread of life."

The other great need is that of the pew; the people need more of the personality of Christ in their lives. They need to accept the great principles of the Gospel which Jesus taught, which the faithful minister preaches, and incorporate them into their lives. They need to make *Christ* their example and follow him in unselfish devotion. The pew needs to throw off pride, selfishness and greed, and become more and more like him whom they profess to follow. Less worldliness and more spirituality, less selfish-